

K. Miller (T)

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*An Abridgement of the CUSTOMERS APOLOGIE, so be read
more at large in Theſaurario Bodleyano Oxonii, and here
only ſuied to the TABLE or EPITOME
of all his other workes.
out of 23. yeares Service and Experience.*

There is not a Name, among Free-borne Subiects in this Island of GREAT-BRITAIN, more wrongfully traduced, then the name of *Customers*; nor a Function more disordered, to the KINGS dishonor and KINGDOMES losse; then that of *Customes*. *Customes* I say, such as follow *Trafficke* as *Effects* do their *Cause*, and are as due to Kingly *Monarkes* as the Crownes vpon their Heads: And by *Customers*, I meane a kind of Creatures capeable aswell of *Religion* as *Reason*, Freemen by birth and of best Education; Men euery way happie, saue in their *Names* and *Callings*, and in nothing more vnhappy then the Places of their Functions. The OVT-PORTS of this *Kingdome*. And yet no maruell or wonder at all. For *Ignorance*! *Ignorance*! that Midwife of *Idolatri* and Nurse of *Superstition* being iniurious vnto GOD aswell as his LIEVTENANTS, to *Religion* as *Iustice*, both in *Tythes* and other *Tributes*, is at deadly feud by consequence with *Customers* and *Customes*. So that, looke but how *Ignorance* becomes subiect to *Suspition*; & the Man that's once suspected is saide to bee halfe hangd, and how Men but hangd at *Wapping* are not iudged fully dead, till like wise they be drown'd: so fares it at this day with the *Customers* of this Land, in the OVT-PORTS I meane, that I slander not LONDON. But, compare them to brute-Beasts, and their case is yet worse; for euen their Cries in Extremities, are held but for *Ecchoes*, in their Deserts and Plaines that lie round about the Valleyes of the WILDERNES of Sin, & GREAT-FORREST of Shifts, which most passe by and heare nor, some heare but vnderstand not, some vnderstand but regard not, & no Man pitties. Nay *Ignorance* and *Malice* combining together (least *Envy* should haue burst) haue beene bold to speake in publicke, that the breaths of *Out-port Customers* did infect the very ayre, and that their Places were accurst. But, how-soeuer it come to passe that *Ignorance* (as bewicht) can hatch nothing else but *Errors* to *Customers* disgrace, that as Actors neereſt hand are subiect still to blame: and that *Errors* once in-veterate hold on their aduantage to the KINGS great losse & KINGDOMES greater wrong, whilst no Man is founde that layes *Trafficke* to his heart: To acquit and cleere *Customers* from all passionat clamor and the sin of presumption; Minds appliant vnto *Reason* are guiltlesse of passion, and Nature ouer-borne appeales to *Necessity*, *Qua quod cogit ipsa, solus vtiq; defendere*, and Barnes are strangely dyngd if they may not greet.



in. 9. *seuerall Treatise.*

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For, since All men euen by Nature desire to be *Happy*, and ayme at the least at their highest blisse: If the highest of all happinesse be to see sacred MAIESTY PERSONALLY, and in the height of all Sublimity SOVERAIGNLY to Subsist; And, if personall MAIESTY be no where to be scene neither in *Heaven* nor on *Earth* but in GOD and KINGS: for as *Astra Deonil maius habent, so Nil Regibus ipsis Terra colit, & quorum nominibus sanctius est nihil.*) What is due first to GOD, becoms likewise due to KINGS as his Lieutenants, for KINGS are GODS. But the Duties due to GOD which hee graciously accepteth, being mediately paid to his PRELATES and Clergie at his TEMPLES & Churches (besides Vowes, Prayers, Prayses, and hartly Thankes-givings to himselfe and none other immediately, being iealous of his Name) by his owne most wise assignment are onely double and of two severall kindes; namely, Tythes of Necessity and Oblations of Free-will. The One to declare the ordinary Obseruance, that makes the true Distinction and formall Difference betweene the Creator and the Creature; (as the Coyner and the Coyne) without Idolatry: The other to demonstrate that franknesse of Love which ought to proceede from the hearts of his owne and peculiar People, without Superstition. Now, looke what DEITY requires to be honoured by, for the maintenance of Religion Ecclesiastically; the same to REGALITY doth hold as a consequence both in Attributes and Tributes, for the maintenance of Iustice Politically; like Objects, like Ends, MAIESTY and LOVE, by two like kindes of Duties, Necessity and Free will, the One must still subsist, & the Other may not be bound.

And whereas MAIESTY (as aforesaid) being PERSONALLY scene, in the highest Sublimity of heavenly or Earthly SOVERAIGNTY, must, may and can but subsist: Looke what Tythes are to GOD, besides Oblations, the same are Customes to KINGS besides Aydes and Subsidies. And beyond the boundes that WISEDOME layes out for the knowledge of TRUTH, Discretion may hunt but shall finde nought but Errors as Ignorance doth. For what exceeds, or is too little, is but Popery or Precisenesse, to bewitch Christian-Catholicks. Apostolique Religion, and debauch Civill-Iustice both in Church and Commonwealth. For as *Omne nimium vertitur in vitium, so Omne minimum inimica est Natura.* In a worde, Looke what Quit-Rents are at Lawdayes & Leases to all Lords of Mannors (besides Presents of Freeholders out of Love & goodwill) by the Lawes of Iustice distributively; the same are Customes to KINGS in regard of their STAPLES by the selfesame Iustice Commutatively, besides the Subsidies of Tonnage and Poundage. So that, putting all this together to see the coherence of Religion and Iustice how they will so hold together, that where both of them are not, there can be neither; As, No COVRTS know no Quitrents, and No TEMPLES

PLES

So that, As the highest happines that Man can obteyne or Nature affect is to see GOD face to face and represented by KINGS, and KINGS by their standards and stamps, in the by their Coynes; so the only way to Happiness, is, to GOD him self his Due, and KINGS y. Right.

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PLES, no Tythes: so No STAPLES, no Customs, and so no orderly Trafficke if any at all, GOD being a GOD of Order, and not of Confusion.

Thus, To demonstrate the happinesse of GREAT-BRITAIN about all the world besides, Religion sends all men to seeke and see GOD there, in his TEMPLES and Churches. And, All returne him Homage of their first Fruits, Corne and Castell yearly more or lesse according to the measure of his own encrease, by the name of appropriated, & prediall Tythes, besides Free-will Offerings; maintaining as it were a kinde of free Trafficke and orderly Commerce betweene the THRONE of GOD in Heaven, & his CHURCH vpon Earth for the practise of TRUTH and daily vse of GOODNES. All Heauenty Inspirings downward, and all holy Desires vpwards being as Angels or Merchants betweene GOD himselfe and vs.

Whereby, as all admire his MAIESTY in the Beauty and be- lineesse of his sanctified TEMPLES with vnspeakeable comfort contemplatiuely: so, All are prouided for, both in Countenance & Maintenance, that serue at his ALTARS; and the meanest made able at least to liue thereby. And, Thus likewise Justice there, helps LORDS to the Quit-Rents of all their Mannors. And at fixed COURTS and Termes, giuing euery Man his Right by MEVM and TVVM as well the Soueraigne with the Subiect, as the Subiect eke with other; yeelds bread to the meanest. And All enioy their birth-rights to the generall Lawes at home, and Treatise of Entercourse (or extendeth so at least) to grow vppe thereby and liue to doe some seruice in the Church or Common- wealth, distributiuely: as it would do for Customs and Customers

to; if Trafficke had her right *per leges mercatorias* and Courtes of Pieds-pouldres at STAPLES and MINTS (like TEMPLES and Altars) betweene Strangers and vs Communitatiuely. But Trafficke wants her STAPLES, and so consequently Mints, to the KINGs dishonor, Kingdomes disorder, and Customers discredit. For Trafficke wanting Staples by *hysteron proteron* and disorderly Commerce, wants all her wonted helpes and assured supplies of Gold and Silver Mines that seru'd her Mynts with Bullion, and paide homage at her Ports to the LORD of the Soyle by the name of Customs before she crost the Seas; her Load-stones being packt vp, and Stapled now beyonde Seas by Companies and Societies, and her Customs confounded betweene Merchants and vsurers by Billes of Exchange. So that, whereas Customs at the PORTS fundamentally due from the workes of Art and Nature, for the royal Materials of our Woolles & Woolfells, Clothes, Tyn, Lead and Leather, &c. laid vp at our STAPLES for all to buy and sell there; in regard of forraigne Bullion, exchanged at our Mynts for ready current money, were necessarily, properly, and perpetually without all possibility of fraud or concalement paide onely by Strangers ordinarily, as Subsidies

King Edward 3. being taught by Experience in lesse then 15. years of his costly wars in Fraunce, both the vse and necessity of his ancient homebred Staples (then mor- gaged at Bruges but for passage onely thither) in regard of for- raigne Bullion, & setting of Traffick enacted it by Statute. That no English, Irish, or Welsh subiect shold by way of Merchandize buy anie Commodities, and transport the same crosse the Seas, Stapled at New- castle, Torke, Lincolne, Norwich, Cantorbury, Chichester, Westminster, Winchester, Exeter and Bristol, in England; Carmarthen in Wales, and Dublin, Waterford, Corke, Droghda in Ireland, but howe by translating Cantorbury to Calais they became all ouerthrowne and Trafficke confounded, reade the Customers Mystery of Iniquity.

at

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at Parlements, on barterable wares and things subiect to restraints, vpon vrgent Necessities, were paid by *Subjects extraordinarily*; the Body still beeing bound by the Lawes of God and Nature, to maintaine and serue the Head; as the Head is to gouerne and defend all the *Members*: *Customers* in GREAT-BRITAIN (in the OVT-PORTS at least) can no more discern their *Soueraignes* English *Customes* from Italian *Impositions* and Spanish *Impostes* orderly; then our *Prelates* could distinguish GODS proper *prediall Tythes*, from *Papish Peeter-pence* and *Supererogations* extravagantly; if their *Churches* were defac't or their *TEMPLES* puld downe and transplanted beyond Seas as *STAPLES* are.

Nay, *Customers* at this day, can no more distinguish a *Native Home-borne Subiect*, from an *English Free-borne Stranger*, by *Indigena* and *Alienigena* in the Entries of their Bookes, nor a *Merchant* from an *Vsurer* by their *Billes of Exchange*; then our *Cleargie* can discover an *English-Catholique-Christian*, from a *Romane-Jewish-Jesuite*, by their habits and behauiour, or then the *ROMANS* them-selues could their *Gentyles* from those *Jewes*, that leauing *ASIA* and *IERVSALYM* came firste into *ITALY* and at last to dwell at *ROME*, there laid the foundation of that Myticall *Iniquity* and Ciuill kinde of Sinne, whereof the Apostle then discerning did so long agoe forewarne: and which at this day (being the maine Support of Popery) corrupting *Religion & Iustice* both together (to confound Christianity) so directly endeouors to blow vp *KINGS* and *KINGDOMS* with their *Customers* and *Customes* Gunpowder-wile, *VSVRY*.

So that, Though *Customers* seeking *Customes*, and know not how to finde them, are euery way perplext; yet that which greoues them most, and to them seemes most vnkinde, is, That their *PATRONE* wanting *Bullion*, his *BOVNTY* is vndermind, without which in *SOVERAIGNES* no *Subiects* can be happy. For his *Loadstones* being transported and his *Golden Mynes* of store, His *Money* seemes to faile, and his *Mynes* can stampe no more, as heeretofore they did at *Durham*, *York*, *Canterbury*, *Winchester*, *Exeter* & *Bristol*, aswel as at the *TOWER*. His *Ports* run all to *LONDON*, whose *Freedomes* hold all vnder. And His *MAGAZINES* in *HOLLAND* make all the world to wonder, whose *Ships* and strength at Seas, so great, so huge, so strange Showes how *TRAFFICK* furthers *Shipping*, and how *VSVRY* checkes *EXCHANGE*, and ali because *Subiects* are suffered to be *COYNERS*.

This is the case of *Customers* concerning *Customes*, fit for the GRAVEST and WISEST now onely to consider. But in collecting the *Subsidies* of *Tonnage* and *Poundage* they are yet farre more distrest. *Es hinc Lachryma Lachrymarū*. For being sworn at their Admissions to the seruice of the State, by all their best Endeouours for the furtherance of free *Trafficke* to deale iustly
and

2. Thesal. Cap. 2. verse 7.

The contagious infection of *Iustice Commutative*, alias *TRAFFICK* by consent distempering *Distributive Iustice*, and by consequent coherence vndermining *Religion*: threatens confusion both in Church and Common-wealth.

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and vprightly betweene the Soueraigne and the Subiect: and seeing
Loue enen by *Nature* becomes first descendant before it can as-
 cend (as in *GOD* so in *KINGS*) though reciproke at the last;
 and *Charity* next it selfe stil, though *Subiects* liue by *Grace*, they
 are euery way distracted and desire to be taught:

For, *Haud Natura potest Iusto secernere iniquum.*
Nec vincit Ratio hoc, tantundem ut peccet, idem q̃
Qui teneros caules asemi frerit horti
Et, Qui nocturnus Diuū sacra legerit. AD SIT
REGVLA. peccatis qua pœnas irroget equas,
Ne Scutica dignum, horribili sectere flagello.

It is not in *Discretions* hand nor power to stay,
 Or hold the Scales of *Iustice* still vpright:
 Nor is that *Reason* good that mak'it all one, by day
 To crop a neighbors garden Leekes, & rob a *Church* by night,
 A *RVLE* must guide the whole to keep the parts from swaruing,
 And punish faults in euery one according to deseruing;
 And not to thinke that euery slip,
 Like deadly sin deserues a whip.

So that, howsoeuer *Ignorance* and her Fellowes haue so farre
 preuaild, that all things in *GREAT-BRITAIN* passe currant
 in the *Ports* by the name of *Customes*, Subsidies and all, (as all
 our Church Duties are called *Tythes*) which can bee nothing
 lesse, yet *Customers* at this day can no more distinguish be-
 twene franke-hearted *Subsidies* and repining *Impositions* com-
 pulsorily, then our *Parsons* can their Offerings of affectioned
 Deuotion meritoriously, without *Loue* or *Grace*. For, if *Cheere-*
fulnesse and *Alacrity*, the life and Soule of *Subsidies*, be induce-
 ments vnto *Grace*, as coldnesse in affection make *Presents* lit-
 tle woorth; though *Customers* know no more howe to call for
Subsidies of *Tonnage* and *Poundage* by rigour and extremitie, or
Spanish Inquisitions, for all their *BOOKES* of *RATES*, then our
Parsons and their *Vicars* know how to teach or learne to wring
VR and *THVMM* out of *Myns*, *Rue*, & *Commyn*, or thin-
 ges of smallest value, *Quā de minimis dicatur non curare Le-*
gem, at least of no increase; or out of *Money* it selfe ordaind for
 publique vse and not for priuate gaine (as some pretend they
 should) for all their *TYTHING-TABLE*; except they could
 perswade it, that *Summum Ins* were not *Summa Iniuria*, which
 all so seeke to shun, or that *Vsury* might bee holy, though the
Masse bee prophane. Though *Customers* I say, can no more
 collect the One, without distracting *Trafficks*, ruining theyr
Ports and disquieting the *State*, then our *Clergie* can the O-
 ther without disturbing *Religion*, stifling Christian *Charity* in
 the consciences of Men, and disquieting the *Church*, at least
 their

The Duke of ALVA, (a Princy
 Counsaillor sometimes in EN-
 GLAND) with the L: PAGET; fyrst
 brought ouer the Imposyt vpon
 French Wines, (his Mr. beeing
 then in warres with FRANCE) and
 with it, the vse of BOOKES of
 RATES.

Quis pinxit LEONEM? Ignoramus.

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¶ They that haue eyes to see, let the be pleased to read, and that haue eares to heare, to hearken & consider, how Customers and Customes with Kings and Kingdomes fall and stand together. For, whilst orderly TRAFFICKES, by Strangers at Staples, to maintaine our EXCHANGE, vpheld our Mints with Bullion, our Exchequer with Money, and our Portes with Customes, like a Nemo scit for Honor, Profit, and publique tranquillity abundantly; England being then Happie, the name of Customer was a Title of Credite, their Functions if not honorable, yet most honest at the least, and the Subsidies of Tonnage and Poundage, scant heard of or knowne, till the failing of the One, begate the raising of the Other: so Customers speciall cumber. But how their best endeouours in collecting those Subsidies, by fauour & loue became like deadly sinne iniuriously; the STATE could neuer find, till the foure last Supervisors. viz. THO: MIDDLETON, (late Lorde Maior of London) LYSLE CAVE, W. BLAND, and

Darby, 1591. accusing the Customers Pharisaically of too much lenity, terming all their fauour to bee fraud or concealment, and *The most for the King* (a Rule in the Exchequer) to be no waies pure enough as too much or too little; by a stricter kind of discipline, taught at the first that Halfers were good Fishers, and by raising of Rates, Rules of Extremities, and Instrumets of trust, for 1700.li. a year, vndertooke in the Out-ports, to correct Magnificat, or for better instruction, to whip TRAFFICK vp to LONDON, (that nowe beyond proportion swelling thereby, as a BABEL like to burst, contests within it selfe about the multitude of buildinges) where in lesse then 16. yeares, they brought HER to bee prostitute, and set to publique sale; *an plus offrant*, and beeing put from theyr Plough, left HER at last with shame inough to Farmors. Who likewise obtruding and pretending publicke good, to maintaine their yearly Rent, by ploughing vpp the dead mould of all HER fairest fallowes; haue rakt a masse of priuate wealth, and done a world of harm, which makes HER cry for rest. The consequence whereof, and dangers then depending (which the kingdom now groines vnder) an Out-Port Customer foreseeing and forewarning, was seriously shent and disgraced for his paines, and the others still commended and rewarded with Honor.

their owne Parish; yet, for doing their best endeouours, that by often repetitions their Aids might encrease to the Seneraignes Honor, and Subiects wealth, according to the Patterne and very best Example (that euer yet was seene) of the like on *Lander* and *Goods*: their milde Dispositions were scorned and despised, their Services condemned, and themselves set to Schoole with *Huxters, Harpyes, and hard-hearted Men*, that loue Customes and Subsidies, as Myce do loue Cheese, and are as busie about Trafficke as Rattes in a Ship, riding each in others necke and all on their Shoulders to keepe Customers downe. And to beate out Disorder by a greater Confusion, wrangle as it were with the very Rules of Grammer, *Clodius accusans Macchum Catilina Cethegum, Quis tuleris Gracchos de seditione quentes?* Yes, but for comparing these two Subsidies together, this of Tonnage and Poundage, with that on Lands and Goods; being Twinnes of one birth, borne vnder one Law, both nam'd at one Font, knowing no motiue but *Loue*, no mould but *Loyalty*, no vse but *Equity*, no obiect but *Royalty*, and no endes but the safety of the King and Common-wealth, without difference at all, saue onely this; that Tonnage and Poundage to shew the greater *Loue*, was giuen for terme of life, and the other by Parlements are vsually renewed. For comparing I say, but the bondage of the One, with the Freedom of the Other, & forewarning of mischiefs at hand, and to come by the farming out of eyther, a Customer of the Out-ports was graciously chidden and shent for his labour.

Thus Customers at last being put from all the work that their Oaths haue enioyned them, or their Bonds require; that their Patents will and warrant. *Disertis verbis*: namely Customes and Subsidies of Tonnage and Poundage, and that wisdom hath bounded betweene Art and Nature, by Necessity and Free-will, (leaving Supererogations to Ignorance and her Fellowes) whilst the good they should doe they cannot, and the good they would do, they may nor, both in Countenance & Maintenance supplanted still by others, and commanded euen by those that should attend vpon them, like Bears tied to Stakes, fit now for nothing but bayting and beating, haue onely the freedome to starue or liue by shifts. And all for lacke of STAPLES.

Habet et Musca splenem, et Formica sua bilis inest. Yet farre be it from Customers to value themselves by disgracing of others. For, All this notwithstanding, They accuse no man, for that is the Devils part euen from the beginning: nor are at warre with any saue Witchcraft and Rebellion, being ready to acknowledge euen against themselves, that faults there are, euer were & euer will be many. PERFECTION knowes no Residence but HEAVEN. And humbly desiring to be truly taught their Lessons, al they cry and call for, is but AD SIT REGVLA, viz. ARVLE, to guide the whole and keepe the parts from swaruing (as aforesaid) not Empericke Inuentions, Italian Presidents, or Examples of

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of our Neighbours, which though they may illustrate, yet haue no power to warrant, *Et uinitur semper Legibus tutius quam Exemplis.* And, all that by their *Cautions* they wish and forewarne, is no more but this. *Quam frustra sit per plures quod fieri oportuit per pauciores.* Since none prooue Saints for seeming so to others, for al are but men and all haue suckt their Mothers Alwayes provided that as all seruing at *Altars* deserue to liue thereby; so *Counenance* and *Maintenance* may concurre with their Calling.

In the meane season, To iustifie *Customers* in all that is past, & make good their *Apologies* for the time yet to come, against al the Imputations of *Ignorance* and hir *Followers* (in the Preface of their *Mystery of Iniquity* more at large set downe) this is their daily Comfort and *Quies est*, namely: That by the lawes of GOD and *Nature* and all *Nations* to. *Imputari non debet Ei per Quem non stat, si non facit, quod per Ipsum est faciendum.* And the *Reason* runnes withall. *Quia culpa caret semper qui scit et prohibere nequit.*

Regula Iuris.
Regula Rationis.

Keepe Innocency and take heed vnto the thing that is
right, for that shall bring a Man peace at
the last. *Psal. 37.*

Quies est.

Dilige qua bona sunt, Rectum cole, Iustarequiro.
Hac faciens, alma PACE Quiesueris.

¶ THOMAS MILLES,

Customer of KENT, viz. of the Town and Port of SANDWICHE and the Mem-
ber Ports belonging namely ROCHESTER, MILTON, FEVERSHAM & DOVER,
whole Free STAPLE heretofore fixd in the Metropolitane City of CANTOR-
BURY, being transported crosse the Seas to CALAIS, drew TRAFFICKE ouer
thither. which since the losse of CALAIS, neither settled, nor wel vsed nor in-
deede well vnderstood or knowne, still waimes the blood of other
LANDS, and starues our owne at home.